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with the Biblical atmosphere as to be both in conception and in language a direct continuation of that tradition.

Through this and similar works, the Hebraic influence

was refracted, the original radiance appearing from a dozen different directions and in as many different forms.

It is difficult in fact to imagine what the English language

and English literature and the English mind would now

be but for the influence of the Scriptures—the influence,

that is, of the ancestors of the Jewish people of

to-day, as expressed in and through their literary heritage.

Moreover, the Hebraic faculty for associating moral ideas

with the name of things (bread, wine and so on) and

sublimating them into a call to virtuous living, has con-

tributed to the general background of the English mind

and the thought and style of generations of writers.

Apart from this literary influence, which English and

German illustrate to such a remarkable degree, every

language of Europe has been enriched by various Hebrew

words (not for the most part used to-day in their precise

original sense) which have now become wholly naturalised:

Jubilee, Satan, Paradise, Cherub, Armageddon, and many

others. Moreover, all European languages contain words

which are now reserved for conveying certain specifically

Hebrew conceptions. The Greek *αγγελος* means a mes-

senger—by no means the same thing as our "angel".

The Latin *benedicere*, to Commend, is far removed

from the conception now universally found in European

languages, to Bless—that is, to pronounce a formula conveying spiritual beneficence. To adore is very different from to pray—the meaning of the Latin *adorare*. The case is identical with terms such as "The Lord", "Prophet", etc. The words may be derived from the Greek or Latin, but their "semantic" meaning is essentially Hebraic. This is not a point of mere philological interest. It must be realised that the reason why the